June 10
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I. COR. 2: 4, 5).

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THE MILLENNIAL STAR.

III.

UPON assuming the sole editorship of the *Star*, in November, 1842, Elder Ward issued an address in which he felt deeply the responsibility of the labor, and proposed to follow in the way and carry out the objects of his predecessor, Elder P. P. Pratt, to promulgate and defend the principles of eternal truth, "that the *Star* may continue to present a steady, unwavering, but increasing light amid surrounding darkness, and that its rays may never be lessened nor diminished in their splendor, until lost amid the light of day,"

"Not sinking in the shades of night,
But melting in the light of heaven."

In entering upon the duties of the mission presidency he reviewed the progress of the work of the Lord here and in America. Among items of curious interest he mentions that the latest information from Nauvoo states "that good beef is selling at from one to two cents per pound, and pork the same, which is little more than one penny; that wheat was selling from twenty-five to thirty-seven cents per bushel, and other things proportionately cheap." A significant contrast with the present, 1920, prices—meat from twenty to sixty cents a pound, and wheat at three dollars a bushel.

The emigration of saints was going forward rapidly, he writes: "We have four vessels afloat upon the waters carrying emigrants to that land, and shall, we expect, send another about the end of November. These active movements on our part seem to rouse the ire of our neighbors in Liverpool; the papers of the day teem with inuendoes, cautions, histories, etc., of 'the Mormon

delusion.' * * * Nothing is too absurd or preposterous to be published so that it be aimed against us. We rejoice in this, and feel fresh courage animate our bosoms at every discharge of the enemy, and are of good cheer, knowing that it is our Father's good pleasure to give us the kingdom, and that though in the world we must have tribulation, yet in his Son we have life and peace, for he has overcome the world."

In February, 1843, a mention was made of the desire to have the *Star* issued twice a month, and an expression of the views of its subscribers solicited, with the statement that should the change be made, it would begin with the fourth volume, May 1st, 1843. This, however, did not take place until two years later, with the beginning of the sixth volume. It continued then as a semi-monthly until the beginning of the 14th volume, January 1st, 1852, since when it has been issued regularly once a week.

Elder Ward was a prolific writer, wielding a graceful pen by which he upheld the truth with fine ability, and he produced as sole editor volumes three, four and five, though he was succeeded as president of the mission by Elder Reuben Hedlock, in October, 1843, becoming counselor to the latter, which office he held until the arrival of Elder Wilford Woodruff, in January, 1845, to be president of the mission, with Elders Hedlock and Ward as counselors.

Volume six appeared with the names of Willford Woodruff and Thomas Ward as publishers, although Elder Ward was the practical editor of this and the succeeding volume seven, of which he was also sole publisher, and he continued as such, until finally relieved upon the issue of No. 6, Vol. VIII., by the arrival of Elder Orson Hyde, in October, 1846. During this long period, covering the issuance of over five volumes, the *Star* shone with brilliance. The matter it contained was of the rarest interest and excellence. The History of the Church ran from June, 1842, to May, 1845, when it was discontinued, to be republished, however, as a supplement to Vol. XIV., 1852, and continued in succeeding volumes. "The Book of Abraham as it was first printed in the *Times and Seasons*, was, with illustrations, reissued in the third volume of the *Star*. In the fourth volume the correspondence, afterwards issued in book form as "Spencer's Letters," appeared. It is yet regarded as one of the standard works of the Church. The interesting letters of Oliver Cowdery to W. W. Phelps upon the rise and progress of the Church in New York, and Ohio, and events in Missouri, were published in full.

There was issued as a sixteen page supplement to the August, 1844, number, an account of the martyrdom of Joseph and Hyrum Smith. This was crosspaged and double-leaded with a black border around each page. It contained full accounts of the tragedy, a letter from Elder Orson Hyde, and one from Reuben Hedlock, and an extended address to the saints by Elder Ward,

in which he expressed horror over the awful deed of murder, righteous indignation, and condemnation of the state and nation permitting it.

The events succeeding the martyrdom and culminating in the exodus of the saints from Nauvoo, in 1846, are reported in extracts from the American papers, and in correspondence from the elders. The Epistle of the Twelve upon assuming the leadership of the Church, and a full account of the trial and excommunication of Sidney Rigdon, are given. Addresses and proclamations of Elders Wilford Woodruff to the European, and of Parley P. Pratt to the American Churches conveying these matters, are of intense interest and historically invaluable. The statistical report for 1845 shows thirty conferences, with 10,956 members, an increase, since the previous April, of 1,570.

In the March, 1845, issue, first appears the proposal to form a Joint Stock Company. This was intended to collect money and machinery by the sale of shares, to be used to purchase a ship for the use of emigrants, and in establishing manufactures in Nauvoo. A company was incorporated, and many shares sold to the saints. The ostensible purpose appeared at first to have the approval of the Twelve, and no doubt much good was hoped to result from it. It, however, developed into a money-getting enterprise, enlisting the thought and energies of elders, whose calling as missionaries to preach the gospel was subordinated to the affairs of the company, by which means the spirit of their missions was largely withdrawn, and lapses and errors crept in to produce ill-will and cause the downfall of men, who had enjoyed the love and confidence of the authorities and members of the Church in a high degree. Among these were Elders Hedlock and Ward. The latter, however, showing a spirit of humility and goodwill, was soon commended by Elder Hyde, who wound up the company, and later on we believe Elder Hedlock also recovered his standing in the Church.

There was a time when the fate of the *Star* hung in the balance. For reasons that do not appear, the Twelve in council in Nauvoo voted for the suspension of its publication. This was just after Elder Pratt had returned from England, and instructions were accordingly sent to Elder Ward. There was, in consequence, a delay in issuing two numbers. Then Elder Hedlock arrived and reported to the Prophet that the people desired the continuance of their paper, which he thoroughly recommended. It had sixteen hundred subscribers, and he took the liberty of continuing it until the following April, when by a unanimous vote of the conference at Manchester, the people requested the Twelve to authorize its continued publication. This was secured, and it missed only one number, May 1844, which was made up by the supplement referred to in August.

(TO BE CONTINUED.)

THE GIFT OF MEMORY.

NOTHING can be more wonderful in man's wonderful nature than his gift of memory. Cicero, after long thinking about it, was driven to the conclusion that it was one of the most striking proofs of the immortality of the soul and the existence of a God.

By memory, the feelings and inspirations of the moment are continued throughout life. Even when made in early childhood they are rarely forgotten. The principles, maxims and motives to conduct which are implanted in the child are usually those which govern the life in adult years.

Impressions made when the frame is in its tenderest state, and the mind is comparatively unformed, are invariably those which last the longest and are rooted the deepest. Hence the importance of mothers' training. Physiologists tell us that the body is undergoing a constant process of renovation; that, in the course of every five or seven years, the whole substance of the human frame has been removed to give place to new materials. And thus the man or woman of to-day, so far as material structure is concerned, is entirely different from what it was years ago. Yet the mind, the character, the intellect of the individual, though developed in the interval, continue the same. And why? Because of the gift of memory, which enables the record to be kept of all past impressions, feelings, ideas, thoughts and experiences. Does not the circumstance warrant the conclusion of Cicero?

Memory is of various kinds. Some people have a memory for words, and often for mere words. Others have a memory for figures and not for words. Some have a memory for neither. Thus De Tocqueville had no memory for words nor for figures, but he possessed the strongest possible remembrance for ideas; when once grasped, his mind retained them forever. The great musician has a memory for musical sounds, and the great sculptor or painter for forms and colors of objects. Mozart had a prodigious memory in his special art. When a boy of fourteen, he went to Rome to assist at the solemnities of the Holy Week. At the Sistine Chapel he heard the *Miserere* of Allegri. It had been forbidden to take or to give a copy of this famous piece of music. Aware of the prohibition, Mozart placed himself in a corner and gave the most scrupulous attention to the music. On leaving the church he noted down the entire piece. He heard it a few days after, and followed the music with his own copy in his hand, assuring himself of the fidelity of his memory. Next day he sang the *Miserere* at a concert, accompanying himself on the harpsichord. The performance caused so great a sensation at Rome that Pope Clement XIV. requested that the musical prodigy should be presented to him.

Michael Angelo had, in like manner, an extraordinary memory for the forms of objects,—so much so, that when he had once seen a thing, he could at any time recall it to memory so as to draw it

correctly. On one occasion, when some artists at a friendly supper had laid a wager as to which of them could produce most faithfully from memory a copy of some grotesque caricature, which they had seen upon the walls, Michael Angelo at once reproduced it, accurately as if it were then placed before his eyes,—a feat all the more difficult of accomplishment inasmuch as he was accustomed to draw figures of perfect form and grandeur. In the multitude of figures produced in his works, no two are to be found alike.

Turner, the great landscape painter, had an equally remarkable memory for the details of places. In sketching, he would take only a rough outline on the spot, and months after paint a picture from the sketch, filling up the miniature of details with the most marvelous fidelity. Cyrus Redding says of him, that "his observation of nature was so accurate, and he was so capable of reading its details and bearing them in memory, that it seemed a mental gift belonging to himself alone." The most extraordinary instances of memory are those furnished by the ages which preceded the art of printing. Memory of words was more cultivated then than now. We moderns can treasure up thoughts in books, and recur to them in the printed form without the necessity of storing them up in our memory.

A book is an artificial memory. It is a storehouse of treasured experiences and memories, But it was not so before printing was invented. Learned men then carried about in their heads whole treatises, cyclopædias, and dictionaries. Themistocles had a memory so extraordinary that he never forgot what he had once seen or heard. Plato, Socrates, and the philosophers of their time, depended entirely on their memories. Seneca could repeat two thousand proper names in the order in which they had been told him, without a mistake; and not only so, but he could write two hundred verses read to him for the first time by as many different persons.

Montaigne held that a strong memory is commonly coupled with an infirm judgment. But this is by no means the case. Bacon was nearer the truth when he said that memory was the grand source of meditation and thought. Buffon was of opinion that the human mind could create nothing, but merely reproduce from experience and reflection; that knowledge only, which the memory retained, was the germ of all mental products. Chateaubriand held that the grandest productions of genius are composed but of memories; and Lamartine, in one of his beautiful verses, said that "Man is a fallen God, who carries about with him memories of heaven." Rousseau, although altogether without the memory of words, has said "My mind exists only in my recollections."

It is recorded of that prodigy of intellect, Pascal, that till the decay of his health had injured his memory, he forgot nothing of what he had done, read, or thought, in any part of his rational life. He knew the whole Bible by heart, and could at any

moment cite chapter and verse of any part of it. His memory was so sure, that he often said that he never forgot anything that he wished to remember. His contemporary, Bussuet was almost as great as himself. He knew the Bible by heart, and knew verbatim besides all of Homer, Virgil and Horace.

The Chancellor D'Agnessean could repeat correctly what he had once read. The Abbé Poule carried all his sermons—the compositions of forty years—in his head. Another remarkable man was Magliabecchi, the Florentine librarian, who recollected whole volumes, and once supplied an author from memory with a copy of his own work, of which the original was lost. Magliabecchi was not, however, a man of much intellect. He had only a prodigious memory. He merely collected books, read them, and remembered them. It was much the same with another great Italian, Mezzofanti. He had an extraordinary memory for languages. He had no special advantages, for his father was only a poor carpenter in Bologna. The boy was educated in the free schools of the Oratory, and the attention of the priests was attracted by his extraordinary mastery of languages. It was intended that he should be a carpenter like his father; but he was saved for literature. Before the completion of his university career, he had acquired the mastery of the Latin, Greek, Hebrew, Arabic, Spanish, French, German, and Swedish languages. At the age of twenty-two, Mezzofanti was appointed Professor of Arabic in the University of Bologna. He continued to extend his stock of languages. In 1817, when he was forty, he read twenty languages and spoke eighteen. Lord Byron wrote of him as a "Walking polyglot, a monster of languages, a Briareus of parts of speech." He was induced by the Pope to settle permanently in Rome, and was elevated to the Cardinalate. He constantly added to his stock of languages. He mastered not only the languages of Europe, but most of its dialects. in 1846, when he was seventy-two, he was able to express himself in *seventy-eight* languages, including Russian, Chinese, and the "impossible" Basque. But what did it amount to? He added nothing of his own by this stock of human knowledge. He left no monument to posterity beyond the tradition that he was the greatest linguist that the world had ever seen.

Macaulay's memory was one of the most remarkable in modern times. It was so great that Sidney Smith called him "a book in breeches!" He was able to recite from memory the whole of "Paradise Lost." When a boy, he could tell long stories, verbatim, from the "Arabian Nights." He had Scott's novels almost by heart. When Hannah More visited his father, she said, "The amount of reading that Tom (Macaulay) has poured in, and the quantity he has poured out, is astonishing. We have poetry for breakfast, dinner and supper. He recited all "Palestine" (Bishop Heber's poem) while we breakfasted, and did it incomparably."

She predicted his fame as a writer, which was more than realized.

When does the gift of memory begin to operate? From the earliest period of existence. Let the reader ask, what is the earliest fact I can remember? It may begin in the second or third year. Yet memory must have been exercised before then. To conclude: Memory, if not one of the greatest of human faculties, is at least the nurse of all of them. It is given, like other gifts, as a means for storing up the mind with ideas, facts and sentiments for future uses. The human mind can create little; it mainly reproduces what experience and meditation have brought to light. Memory is a chief source of thinking. A man writes a book. What does it consist of but his recollections and experiences? If he writes what is called an original book you will find that he has drawn it from that storehouse. In fact, the best part of genius arises through recollections. The ancients called Memory the mother of the Nine Muses; and perhaps this is the finest eulogium that could be pronounced upon this wonderful gift.

SAMUEL SMILES.

A FRAGMENT.

I mark'd him as he stood with downcast eye,
Whence, ever and anon, a tear would start;
While with convulsive throb his bosom heav'd;
'Twas nature's final struggle to o'ercome
The high resolve, the purpose of the soul
To serve the God of Heaven; but he stood
And conquered, though he sever'd every link
That bound him to his father's house, and all
His heart had lov'd most tenderly; but he
Had heard the word of life, had felt the pow'r
Of God s own truth unmarr'd by man; and now
He purposed in his heart to bear the cross,
And follow him who died that he might live.
'Tis true he'd lose a parent's love, his home,
His heritage, his all; but would he not
Become a Son of God, and have a claim
To glory and inheritance, that still
Should be when every earthly good had past?
'Tis o'er, the tempters power has fail'd, and now
With ready feet he seeks the man of God,
To 'minister to him that holy rite—
The birth of water—in that mighty name,
By which alone he could be sav'd, and know
That all his guilt was cancell'd, and that he
Might now receive the Father's promise,
A glorious earnest of all joys to come.

THOMAS WARD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 10, 1920.

EDITORIAL:

FAITH.

We often wonder if it is possible for an elder or any Latter-day Saint to say or write anything new upon the First Principles of the Gospel. Whether it is or not, it becomes the desire of every one at some time or other to express himself concerning them. The theme is old and has been so eloquently dwelt upon by masters of thought and words, of style and expression, that it would seem presumptuous for others to humbly follow after, were it not for the fact that it is given to every convert to know of the doctrine for himself, by processes of thought and individual experiences peculiar to himself.

Without doubt the Apostle Paul's exposition of the power of faith, given in the eleventh chapter of Hebrews, stands at the head of all utterances upon this principle. The writings of the Prophet Moroni, in the twelfth chapter of Ether, are almost as impressive. In the Lectures on Faith, contained in the Doctrine and Covenants, occur some remarkable definitions. Alluding to Paul's opening statement, we read: "From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings." The principle of action—that is to say, a belief which impels to effort, which is the beginning of action or the exercise of power. This leads up, by an analysis of the Scriptural quotations, to that wonderful conclusion at the end of the first lecture:

"Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence."

That faith, the underlying first principle of creation as thus defined, and by which men come to whatever real knowledge they attain of the cosmogony of the universe, should also be the first principle leading them to a knowledge of God, is most natural and reasonable. A knowledge of the existence of God came, in the first instance, through Adam, the common progenitor of all men. He stood in the presence of God and conversed with him face to face, and handed down that testimony which has survived through all the generations of time. It has been mainly upon this tradition, which was disseminated in the earliest ages of creation, that God became an object of faith to the children of men. As such they, through faith, have been inspired to seek after him, for an

understanding of his character and attributes and relationship to them; and to know his mind and will concerning them, that they might come into accord with his plans and purposes, and have an assurance that they are indeed in the right way to come to a knowledge and understanding of the truth respecting him and all things as they are. While, therefore, the knowledge of God as an actual, existing Being has come to men in general through the testimony of a few men, derived from their communication with him, the foundation has been laid for the exercise of faith in him by all men.

Faith in God is developed through learning of his attributes. These are given in the Lectures on Faith as Knowledge: "Known unto God are all his works from the beginning of the world." "My counsel shall stand and I will do all my pleasure." Power: "In the beginning God created the heaven and the earth." Justice: "Justice and judgment are the habitation of thy throne." Judgment: "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Mercy: "But thou art a God ready to pardon, gracious and merciful." Truth: "Into Thine hand I commit my spirit: thou hast redeemed me, O Lord God of Truth." Upon such an understanding of the character of God is laid the foundation of faith, to be exercised in him, for an understanding of life, and for eternal life. The early fathers had this conception of his sublime character and the quality of his unchangeable attributes. This enabled them to exercise faith and to lay upon him all their hope. It is in coming to a like understanding that Latter-day Saints adore and worship him in spirit and in truth.

But there is another great truth about the existence and character of God upon which faith unto life and salvation is built. It is that he is our Father. This has been made known to mankind through the Son, who coming into the world—the first-born Son of God in the Spirit, and the only begotten of God in the flesh, obtained the power to reveal God in all respects to men, for he is the express image of the Father, and the work he did was the work he had seen the Father do. They are one in the perfection of all the attributes of Deity, and are of the same mind, plan and purpose concerning the welfare of all men that have ever dwelt upon the face of the earth. The ministry of the Lord Jesus Christ was to make known to all men this purpose of salvation and eternal life, by exemplifying the plan in his own life and thereby revealing and bestowing upon men the Spirit of God, the possession of which is essential to the understanding of God—to know whom is life eternal. It is in this perfect unity of the Father and the Son, each revealing the other, that faith in them is established—that the exercise of faith becomes not only possible, but delightful, leading men to love and worship them and to desire to be one with them as they are one.

Faith, however, is a gift, and all people do not possess it alike. To some it appears to be quite easy and natural to maintain the innocent credulity of childhood—to believe, to have faith, to delight themselves in the Lord all the days of their lives. How blessed are they! But there are others, from childhood up, who are full of doubt and essay to demand that reason shall rule, and that they shall not believe exeept upon its compulsion. Such minds are unfortunate, for they stand eontinually in the light of their own development—they do perforee believe to whatever extent they learn, for except by faith they do not learn; and yet they rebel at the surrender of their ineredulity and deeeitfully affeet to find knowledge without faith. It is negative knowledge, if there is any such thing, by whieh they are ever learning, but never eome to the knowledge of the truth. To such—the most needful of all men for repentanee—repentanee comes hardest; while to those having faith it is the holiest, happiest doetrine, leading them straight to the bosom of God.

J. F. W.

WONDERS OF THE YELLOWSTONE.

The Geysers—I.

[In 1884 it was the privilege of the writer to visit the Yellowstone National Park, in company with Apostle Moses Thatcher, Bishop William B. Preston, and a party of nine, including the Indian, Jim Brown, and Bishop Amos Green, an Indian interpreter. We visited *en route*, the Crow Indian reservation, in Montana, and also that of the Shoshones on Wind River, Wyoming, having a pow-wow with their chiefs. The following account of the geysers was written on this trip and published in an early volume of *The Contributor*].

Among the natural wonders of the world, none fill the mind with sueh awe and mysterious surprise as the geyser. Voleanoes we are partially prepared to look upon without marvel, for we have learned in our primary geographies that "they are mountains, sending forth smoke, ashes and streams of burning lava." The Geysers were not so well known when onr geographies were made as they will be in the future, when they will take a place by the side of Ætna and Popoeatepetl as among the great natural wonders of the globe. The next generation may, therefore, look upon the eruption of a geyser without wonder as we gaze into the burning erater of Vesuvius without fear.

But of geysers there are many; the hot spouting springs of California are so called, and the geyser distriet of New Zealand is remarkable for its bewildering profusion of boiling springs, steam-jets and mud volcanoes; though Iceland has been the seeluded home of the geysers, best known to greatness and to fame, for many years. Conieal mounts emitting steam, and oft times mineral waters are seattered over many lands, and have their

local notoriety commensurate with their merit; but the Geysers of the World are set apart in the National Park of the Yellowstone for the admiration, the delight, the surprise, the awe and wonderment of all men of all nations for all time to come.

What are geysers? Let us before proceeding farther, discover if we may, from the definitions of the learned, what these mysterious columns of boiling water signify in the divine economy of nature, and why and how they are produced. It appears from the writings of Professor Bunsen, and the experiments of Professor J. H. J. Müller, of Freiburg, who constructed a most successful artificial geyser, that the cause of the phenomenon is the sudden evolution of steam. In describing his theory, Bunsen, in effect, says: "Let us suppose an underground cavity communicating with the surface by means of a pipe, the cavity being partially filled with boiling water, upon which the confined steam exerts such pressure as to force the water to the opening of the pipe. If we suppose a sudden addition of heat to be applied under the cavity, a quantity of steam will be produced which, owing to the great pressure, will be evolved in sudden starts, causing the noises like discharges of artillery and the shaking of the ground." The professor admitted that this could be only a partial explanation of the facts, and that he was unable to account for the frequent and periodical production of the necessary heat.

It is observed by scientific investigators that any hot spring capable of depositing silicious material, by the evaporation of its water may, in the course of time, transform itself into a geyser, a tube being gradually built up as the level of the basin is raised: and every geyser continuing to deposit silicious material is preparing its own destruction; for as soon as the tube becomes deep enough to contain a column of water sufficiently heavy to prevent the lower strata attaining their boiling points, and thus interrupt the creation of extraordinary steam pressure, the whole mechanism becomes deranged. In geyser districts it is easy to find thermal springs busy with the construction of the tube; warm pools or *laugs*, as the Icelanders call them, on the top of silicious mounds, with the mouth of the shaft still open in the middle, and dry basins from which the water has receded entirely.

Professor Tenney in writing of the geysers, says: "Thermal springs are intimately connected with volcanic phenomena. They occur in almost every country remote from volcanoes as well as near them. The geysers in the southwestern part of Iceland have long been noted. The Great Geyser issues from an elevated basin, fifty feet in diameter, which gradually contracts into a pipe or tube eight or ten feet in diameter, with a perpendicular depth of about eighty feet. The basin is sometimes empty, but is generally filled with boiling water. Sometimes a column of water is thrown up one hundred or two hundred feet. This violent action lasts only a few minutes. After the water is thrown

out of the pipe, an immense quantity of steam rushes up with a deafening roar, then all is quiet for a time."

The conclusion from reading the reports of professors and doctors and learned examiners, is inevitable that they fail to see much farther in the ground than the ordinary run of men. That the immense cloud of steam which envelops everything near a geyser in eruption and floats to the sky above, is produced by the boiling of water; that the water is made hot by fire and thrown from its subterranean fount by an incalculable force, produced by the confinement of steam or some other wonderful agency, is apparent to anyone who sees a geyser perform. Who the stokers are, and under whose direction they put on the coals, and why they do it, is at present more a question of sectarian religion than of science.

Why the grandest of all geysers should be located on the upper waters of the Madison River, right under the Continental divide of the Rocky Mountains, on the eastern slope, and as it is often expressed, "right on top of the world," remains a mystery. There we found them. Crossing a heavily timbered mountain from the main branch of the Madison River, over a government road, cut thirty feet wide through a forest of pine poles, so straight and slender and plentiful that they might be used to fence the world around at all the zones, we came into Firehole Basin, and found ourselves upon the same river we had left over the mountain; but here it is called the Firehole River—a name given to it, doubtless, by the Indians, to express their idea of the wonders distributed along its banks for twenty miles, as it meanders through the basin or valley which has also taken its name. Coming down the mountain avenue, we suddenly emerge from the timbered parks that stretch on either side as far as the eye can reach, and behold before us a grassy plain that leads down to the steaming river, whose sides are lined with hot springs, some even bubbling up from the middle of the stream. This is Lower Geyser Basin, and within two miles from our entrance to it is located the Fountain, a beautiful unpretentious little spouting spring that plays for the entertainment of new comers every evening, about the time they arrive by either the Beaver Canyon or Northern Pacific route.

In the vicinity is the Queen Laundry, an immense fountain of scalding water, of such softness and cleansing properties that it takes rank as the chief washing machine of the world. It has an orifice thirty by fifty feet, through which great volumes of water are hurled to a height of five or six feet, overflowing in a series of pools until it finally spills into a beautiful basin twenty to thirty feet in diameter and five feet deep, with walls that look like ivory. Here the water has become cool enough to afford a luxurious bath. Not far from this spring is located a boiling chalk vat from thirty to forty feet in diameter, in which bubbles and boils, incessantly,

hot silicious clay of various shades of color, from a greyish white to a deep pink. This clay in certain stages of cooling is in excellent condition for modeling. Some of our party displayed considerable ingenuity in fashioning out of it mantel ornaments of curious design, which on getting cold became hard and smooth as the finest polished marble, the colors being coral pink and silvery white.

In two hours drive from the Lower Basin over a road that the Superintendent of the Park is having much improved, we reached the Upper Geyser Basin in which are located the grandest natural fountains in the world. We had just driven into the shade of some stately pines and were unhitching our horses when someone cried out: "There goes old Faithful," and looking a quarter of a mile away we saw, amid dense clouds of snow white steam, floating in marvelous folds to the sky above, a column of boiling water six feet in diameter and from a hundred and fifty feet to two hundred feet high, breaking and descending in a lovely shower of glistening pearl drops. When the water falls it fills a succession of porcelain reservoirs, clustered in terraces about the dome, of every conceivable shape and endless variety of tints and vivid colors. This geyser is a general favorite, though his shaft is not so high nor the volume of water thrown so great as others, yet his regular performance, occurring every sixty-five minutes, night and day, gives all visitors an opportunity of watching and studying his eruptions and becoming acquainted with him as with no other of his companions, whose periodicity is much longer and more uncertain. With us Old Faithful was a friend from the beginning. The happy elderly gentleman of our party, and father of us all, called him "Old Regular," and when being corrected said, "beg pardon, Old *Reliable*." No one could complain, for "Faithful," "Regular," or "Reliable," they all apply.

We were very hungry when we reached Upper Basin and were about to get dinner after the reception Old Faithful had given us, when a U. S. guide or policeman called out, "Look out for 'The Grand!'" We rushed pell mell, leaving camp in confusion worse confounded, across the narrow footbridge and up the silicious bank, a few hundred yards to get a nearer view of the marvelous sight presented by the "Grand Geyser of the World." It is on the summit of a knoll whose sides slope down to the river. Above the throat or aperture which extends to a depth of a hundred feet is a basin several feet deep and twenty by twenty-five feet in diameter. When an eruption is about to occur this basin fills with boiling water to its brink, then, suddenly, with heavy concussions and terrific sounds, as of ponderous cannon, immense clouds of steam rise to the height of five hundred feet, and the whole body of water in the basin is thrown straight into the air in a gigantic column a hundred feet high. From the apex of this enormous shaft shoot up radiating jets to the wonderful height of two hundred

and fifty feet from the ground. The earth trembles under the descending deluge from this wonderful fountain as the seething water flows over the sides of the dome, plowing up and washing away the shelly strata to the river below. It is the grandest, the most majestic and terrible fountain ever seen by human beings in the world. This eruption was repeated as we stood awe-struck, dumb, gazing upon it from a safe distance, yet as near as possible, seven times, each eruption equal to the others, and all beyond comparison to anything we ever saw or heard of before. The geyser played thus for twenty minutes, when the water gradually lowered into the crater out of sight, the steam ceased to escape, and all became quiet. Our whole party were wild with admiration and enthusiasm, some declaring that the water rose three hundred feet.

The Grand had scarcely ceased, when the indicator of the Beehive declared his readiness to claim our attention. Forgetting dinner and everything else, we ran down the slope across a little meadow and over the river twice to be on time when this appropriately named, industrious, vigorous and determined fellow should begin to play. The Beehive is so named because it is a cone, the exact shape of an old-fashioned straw beehive. It is about five feet in diameter at its base, and stands four feet high. Its aperture in the top is about two feet in diameter, and is somewhat irregularly shaped. When the geyser is quiet, no water can be seen in it, and visitors lounge about the peculiarly shaped structure, leaning upon its sides and casting pebbles into the crater; as they drop, a faint sound is produced by their striking the sides of the shaft, but they give no evidence of resistance to their fall by water below.

We waited but a few moments when a hissing, gurgling, puffing noise, so deafening that human voices sounded sepulchral and hollow, was heard above all other sounds. This was accompanied by a sudden terrific eruption from the top of the Beehive of a column of boiling water two feet in diameter, which rose to the great height of two hundred and nineteen feet, where it continued for five minutes, breaking and spreading at the top into a shower of lovely crystals and globules, which lit by the heavenly hues of the rainbow and the glistening of the sunlight gave it the appearance of a fountain of Paradise. The tremendous force of the eruption, as the column shoots away into the air, carries great boulders a hundred feet on its course if thrown fairly into it, and hurls sticks or lighter objects beyond its summit a considerable distance. The wind carrying the descending shower off to one side permitted us to approach the ascending column so that we could place our hands within an inch of it, the velocity of the eruption was so great that to have touched the furious stream would have cost a hand or arm.

(TO BE CONTINUED.)

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference convened in the Latter-day Saints' Church at Sheffield, Sunday, May 30th, 1920. There were in attendance: President George Albert Smith and Elder Junius F. Wells, of the Liverpool office; President Joseph Hamstead and Elder Samuel Beggs, of the Sheffield conference.

The Sunday-school session: Invocation, George C. Wilson. The Sacrament was administered by Oliver Shaw and James R. Bargh, assisted by Joseph T. Quiney, and John T. Green.

The Sunday-school of the Sheffield branch, under the direction of their teachers, beautifully rendered songs, Bible and Book of Mormon pieces.

Elder Wells directed his remarks to the children, explaining the joy and happiness to be obtained by living the gospel. Bore a strong testimony to the divinity of the mission of the Prophet Joseph Smith.

Benediction, Sister Margaret Fagan.

The afternoon session: Invocation, Robert H. Briggs.

President Hamstead presented the general and local authorities.

Elder Samuel Beggs showed that repentance and baptism were essential to salvation for all people who have lived upon this earth, in order to obtain eternal life; explained baptism for the dead, and bore testimony to the truth.

President Smith addressed the meeting. He explained how the gospel was the greatest science upon the earth, it being the science of life. If we do not render obedience to the laws and ordinances of the gospel, we shall never progress; showed the analogy between the sciences of the world and the gospel of Jesus Christ. He exhorted the saints to render obedience to constituted authority, and to prize their membership in the Church as a Pearl of Great Price, showing how easy it is to lose one's testimony of the gospel through neglect of duty and small trespasses.

Elder Wells spoke upon the effect of losing one's faith, as a result of not living the gospel, and related a story describing the fate of certain apostates. Exhorted the saints to keep the faith, live their religion, to pay their tithes and offerings, that they may prosper and escape being deceived by satan.

Benediction, Samuel Gratton.

The evening session: Invocation, Oliver Shaw.

President Hamstead spoke on obedience to all the principles of the gospel, relating the conversion and mission of the apostle Paul. He showed that persecution is the inheritance of the saints.

Elder Wells said, we Latter-day Saints have no paid ministers, but all members holding the Priesthood, are expected to preach the gospel when called upon; related experiences of his first mission, said the testimony which he obtained then had always remained with him. He said there is no power on earth that can

overthrow the Church of Jesus Christ, and the time will come when all the world will recognize that the Latter-day Saints have authority to act in the name of the Lord.

President Smith gave words of encouragement and advice to the saints exhorting them to do all they can to further the work along, to live their religion, keep the Word of Wisdom, be faithful and serve the Lord and live in a way that He cannot withhold his blessings from them, and so that we shall be found worthy of exaltation in the Celestial kingdom of our Eternal Father.

Benediction, Richard S. Gregory.

Saturday evening, May 29th, 1920, a special meeting of the Priesthood and those holding office was held. The local elders reported the condition of the branches, after which valuable instructions were given by President Smith and Elder Wells.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Sheffield, on May 30th, 1920, when four souls were added to the fold of Christ. Appropriate remarks were made, and the new members were confirmed. Elder Samuel Beggs officiated.

Socials.—Monday, May 17th, 1920, Sister Minnie Bower, a member of the Sparkbrook branch, gave a late five-course dinner in honor of President and Sister Frederick J. Barbour, who are shortly leaving for Zion. The table was beautifully decorated with flowers. A very enjoyable evening was spent by all present; the program consisted of monologues, songs, and selections on the gramophone.

May 1st, 1920, a farewell social was given, by the Burnley branch, in honor of Brother and Sister Muscat, who sailed for Zion on May 15th. A large number of saints and friends were present, and a presentation of a splendid set of carvers was made, with the best wishes of the branch.

May 12th, 1920, a social and supper party was given at the Blackburn branch under the auspices of the Relief Society. After supper a good program of songs was rendered by many saints and friends present.

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